January 20
1921

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"* (JAMES 1: 27).

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## JEDEDIAH M. GRANT.

### III.

GREAT SALT LAKE CITY was incorporated on the 19th of January, 1851 [the word "Great" was dropped from the name many years after], and at the first election held under the charter on the first Monday of the next April, General Grant was elected mayor, which office he magnified in an eminent degree and held uninterruptedly, by the unanimous vote of the people until his death, in 1856. During the period of his administration, the first ordinances for the government, safety and general welfare of the people were enacted, forming the basis of the municipal regulations under which the city has grown and prospered down to the present time.

On the organization of the Territory of Utah, certain officials appointed by the President of the United States found the situation in Utah, on their arrival there, not to their liking. And after a few months sojourn, during which they did nothing for their own glory, for the government, nor for the people, they returned to the East, and united in framing a report to the Administration at Washington, which grossly misrepresented the people of Utah, and contained many outrageous charges against them. These were calculated to influence public opinion and to prejudice the powers that be in their official intercourse with the Territory. For the purpose of counteracting whatever evil effect the "runaway judges," reports might have, and of setting fairly before the country the situation of our people in the valleys of the Rocky mountains—then so isolated and remote from the inhabited part of the continent—Mayor Grant was called to go to Philadelphia and New York, and do what he could to gain the public attention, while he exploded the falsehoods of the judges and set the matters right, respecting the new Territorial ward which had been adopted. He addressed some letters to James

Gordon Bennett, the elder, which were published in the *New York Herald*. They had an electrical effect. The "report" fell flat and the runaway officials never recovered from the wholesome exposure of their conduct.

These letters possess features which at once stamp their author as an original, forcible and clear-headed writer, whose use of the power of diction was a surprise to his friends and gave him a place in the front rank of home *literateurs*. No finer satire could be employed than characterizes the three papers he wrote. The following brief extracts will serve to exhibit the writer's style, and at the same time to remind the reader of an interesting episode in the early history of the Territory:

"Sir,—I will thank you to print, as soon as you can, the substance of this letter. Considered only as news, it ought to be worth your while. There is great curiosity everywhere to hear about the Mormons, and eagerness to know all the evil that can be spoken of them. Announce you that I am a Mormon elder, just arrived from Utah—mayor, in fact, of Salt Lake City, where my wife and family are still living—a preacher, brigadier of horse, and president of the quorum of Seventies, and the like; and not one subscriber who waded over shoe-tops through the slime of details, you gave of the play-actor's divorce trial lately, that will not be greedy to read all I have to say about the filthier accusations which have been brought against me and my friends and brethren. This is what I have to count upon, thank falsehood. And if you will publish my letter entire, I will ask for no editorial help from you. I am no writer; but, with the help of the Power of Light, I am not afraid of what you can say against us. So long as I walk by the rule of my Master, you may walk by the rude working of your fancies.

"I must say I have had my doubts about writing out upon these matters; my doing so not being approved by our Delegate in Congress, Dr. Bernhisel. The Doctor is one of our gentlemen at home, a real gentleman, and would not say a rough word or do a rough thing to hurt the feelings or knock off the spectacles of any man for the world. But I am no gentleman, in his sense at least, and have had slights enough put upon me, personally, since I came eastward, to entitle me to any amount of stand up self-defence. Dr. Bernhisel's official course in this matter, I suppose I am bound to accept; for I have understood that he had the advice of experienced men, who said to him: 'Take up the report of the three officers criminating your constituents, when it comes from the State Department into the House; ask for a special committee, with power to send for persons and papers, and put the false witnesess on oath; but don't stoop to wrangle upon your religion, morals and political opinions with Mr. Webster or the Congressmen at large, whom the country considers to have enough to do to take care of their own.'

This is all very well, and very high and mighty and dignified, certainly; but while the grass grows, the cow starves; while Congress is taking its months to do the work of the day, the verdict of the public goes against us, as the law-word is, by default, and we stand substantially convicted of any thing and everything that any and every kind of blackguard can make up a lie about. And now I hear that the charges are not to be pushed; two of the officers want to come back to us as *friends*—they are to be virtually abandoned after doing us all the harm they can. What Mr. Webster thinks, we care a little; what is the opinion of most members of Congress, you can hardly believe, in your part of the world, how very little. But public opinion, that power we respect as well as recognize; and, therefore, I am now determined, on my own responsibility, to write myself, and blurt out all the truth I can. I may not be discreet, but I will be honest.

"I have written, to begin with, an examination into the causes that induced the three officers to leave Utah; but find it grown on my hands too long for publication. As I must confine myself, therefore, to plain and unargued narrative, I will best begin with the original and beginning of our troubles, found to my mind, in the notion that, unlike other populous communities, we are not fit, or have no right to, furnish our own rulers. I doubt if the contrary ever once occurred to President Fillmore, who, I am persuaded, had quite a wish to deal justly with us. What was the consequence? At the very outset of our national career, we had to have strangers sent to govern us. Who of worth and standing at home would venture out to our distance and undescribed country? Accordingly, the office went begging among all the small-fry politicians who could be suspected of being fit to fill them. * * *

"The first we knew of our becoming a Territory was the account of the passage, September, 1850, of the law organizing Utah, which reached us before the year was out. Nothing could exceed the clamorous joy of our citizens at learning that they were thus invited into the family party by their brethren of the Union. Our national flag went up, hailed by huzzas, all over the settlement and when we hoisted our large one on the liberty pole at Temple Block, in Great Salt Lake City, the artillery saluted it with one hundred rounds, rammed home."

"Mayor Grant proceeded to show up the small calibre and downright unworthiness of these first officials, sent to Utah after the Territory was first organized by act of Congress, and to express the indignation the people felt at having such men to hold office over them. In his disgust at conditions he found in New York, Philadelphia and Washington his thoughts turned to the mountains where his people had found a resting-place beyond the sinful influence of the world, and the tyranny of mobs, and his

soul was poured out in a rhapsody over the contrast, which he incorporated in one of these *Herald* letters. In the following strong expressions, which clearly manifest the perfect spirit of patriotism, independence and courage that his life continually personified, we see this at its best:

"I do not believe that any American citizen, who is not of the black-neb, riff-raff and rabble of the cities, thinks less of any man, or set of men, for a proper sense of self-respect and consciousness of merit. A just pride, not vanity, tells as much for communities as individuals. It is our praise that we are proud. I go again in the stocks for this. Yes! Earthly heaven of our stormy voyaging! Deseret! Fair blushing cloud that tells the morning of the splendors of the day-star to rise! Rosy shadow of things hoped for, golden evidence of things not elsewhere seen! And thou, too, blest youthful city:

"The New Jerusalem that God has built,
For those to dwell in that are chosen His;
His chosen people purged from sinful guilt,
With precious blood that cruelly was spilt.

"The blessed angels to and fro descend
From highest heaven's gladsome company,
And with great joy unto thy city wend.
As commonly as friend does with his friend."

Sweet home! Dear Utah! As I look out from my little fourth story window here, upon its landscape of dark backyards and stinking alleys, does not my heart faint now to dwell among thy saints? Yes, sir, you whose pride it is to dissect every high affection to the skeleton, and sneer at every unworldly sentiment! Yes, sir, proud I am, and proud we all are of our Utah home, through all the shame that is cast upon it here. Not proud of its mountains, its rivers, lakes, woods and fields, for we think these are no more part of us than of any other of God's children. Nor proud of its wealth:

"Were this the charter of our State,
On pain of hell, be rich and great,
Damnation then would be our fate
Beyond remeed;
But thanks to heaven, that's no the gate
We learn our creed."

You are rich in New York town, you raise your yearly crop of merchant princes and millionaires, with pike-eat-pickerel overgrown fortunes, who build their chateaus so high they can look clean over the Five Points. But what's all this for glory, when it has on and over it the runnings and rotmarks of sin that is shame? What, sir, I ask you, are whole dreadful columns of advertisements in your paper, but the image of a state of society so radically

corrupt, diseased and wretched, that the charlatans of science are paid fortunes for pretending to palliate a fraction of its sufferings? In *our* country we don't see what you look at every day. We don't see old men in the highway picking up manure with their fingers, or children in cotton factories dwarfing their backs before their milk teeth are shed. We don't wear pantaloons sewed at ten cents a pair, and French handkerchiefs brocaded at one hundred dollars apiece. We don't have churches laid out in Sunday opera-boxes for fashionable hiring. We don't see our men hire other white men to wait on them at table, with bands around their hats and cockades and uniforms to set off and proclaim their miserable subjection. Our men don't see their own species put out their hands to them for alms in the streets; and, sir, my lord, they don't see what's worse, able-bodied young women, for money, asking the favor God has made man to beg of woman, and even the lower animals respect. What is quoted for our ancestors and forerunners of Plymouth is true of their descendants of Utah; "As Ireland will not brook venemous beasts, so will not that land vile livers." Heaven be praised! there is not yet a brothel or a beggar, or a dram-shop or a drunkard, or a thief or a tavern keeper, or a palace or a prostitute; no, thank God! not one of them yet in all our settlement.

And this is why we have a right to grow up proud. The boys hear stories that come up to them through the South Pass, about their brethren being of no account in the States; that they aren't any of them asked to dinner parties, or called out at public meetings, or invited to lecture on chastity and French china, or to give their opinions for publication on the intervention, and whether saltpetre will explode; and, on the contrary, are nearly everywhere insulted by hideaway newspaper writers, preached over by parsons, pointed at even by politicians, and, generally, are treated about as shabbily as the first Christians were by the last Jews. But they—do *they* mind this any more than any other tales that are told? They whose lungs breathe a sky air darker-blue than your Atlantic out of soundings, who point their deer-tracks hunting by mountain peaks that are never out of sight or naked of perpetual snow, who drink the ice-water of glacier cascades, and cut timber in passes and topple it down canyon chasms near three times as high as Niagara Falls, or Trinity Church steeple? Ask *them* is it better to hear the lark sing or the mouse squeak!

"Where the eye sees the spirit speeds!" We have, if I am correct, the finest firmament for astronomical observations in the world. I have been told that new-come immigrants have been known, by paces measured, to shoot at deer a third of a mile off; and I am sure that if a man from the sea-board could alight from a balloon at my house in the afternoon, I could persuade him, after he had taken tea, to try and walk with me to West

Mountain, though it is twenty-three miles off. I remember the day we first raised the American flag on our big liberty pole, we found it could be seen from every part of Salt Lake county without a glass; where it seemed small as your head, the red stripes glowed as bright as on a piece of mint stick in your hand. Think of it, how our boys' eyes fastened on it there, flaunting and flapping as if to dare the whole earth to spit at it, in our breezy south-west wind. That's the way in highland atmospheres men learn to look at the rights they have. I mean mountaineers, men that shoot with rifles, not shot guns, sir; be good enough to comprehend. And one thing once for all, I may as well have distinctly understood: We Mormons ask no favors of any man. We are no helots here in our own republic. No taunting yet has made us reply to the accusations of our want of patriotism. They say we are English; we are English this far, that we are no French gumboes, to jabber on after the chip has been knocked off our hats. I know my own right, too, to stand upon this soil. My father's paternal grandfather, or *luckie daddie*, as we liked to call him, was from Scotland; but the rest of my ancestors were New Englanders of the oldest stocks. Two of them fought for independence in the revolution. My brothers and myself, six footers all, with our own arms and axes have cleared the wood off more acres than we this day own. I have worked hard for my living, now thirty odd years even on. I owe no man a cent. I have never dodged a tax collector. I have stood up for my country in more ways than one, that I don't condescend to mention. Also I have read the Constitution of the United States, Article IV., Section 2, clause 1st. And he that wants me to answer whether I am not as good an American as he is, shall step out like a man and insult me to my face."

(TO BE CONTINUED.)

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## THE SPARROW AND THE SWALLOW.

It was a pleasant afternoon in summer. A swallow was flitting to and fro. Now it skimmed along the surface of the meadow, almost touching the petals of the daisies. Upward it darted, making circles and ovals and loops. Ascending rapidly cloudward, it was almost lost to view. Suddenly it appeared again, hovering over the marsh in a nearby field. Scarcely could the eye follow it as it made its wonderful gyrations. The beholder looked in astonishment at the swift and ever-changing movements of the bird.

In the roadway was a sparrow, hopping about amid the dust. Now he made a short flight to the hawthorn hedge at the side of the lane. Soon he crossed over to an elm tree on the opposite side of the thoroughfare. His excursions were made by a plain

flapping of the wings, and as he passed through the air his route resembled a sagging line. The commonplace activities of that little urchin of the feathered tribe could not excite the admiration which had been inspired by the acrobatic feats of the swallow.

Summers do not last. The flowers faded, the leaves fell from the trees, the grass changed from green to yellow. The chilly evenings came; the days grew cold. Winter arrived. The meadows were concealed by snow; the roads were paved with ice. Jumping about on the frost-covered twigs of the elm, was the hardy sparrow. Soon he descended to the roadway, where he disported himself in the snow.

Where was the swallow? His graceful form could not be seen gliding over the whitened meadowland. He was not describing wondrous curves up yonder in the freezing sky. When the genial season had ended he did not remain and endure the unpleasant weather. He had repaired to another region, where sunshine and warmth abounded. The bird which had made those spectacular leaps and plunges and had acquired a distinguished reputation vanished when hardships came. The inconspicuous, even despised, little creature that passed much of its time in the obscurity of the dusty streets remained to bear the adversities of the inclement days.

Sometimes, when favorable conditions prevail, individuals come into a community and win applause because of their conspicuous achievements. Their powers of imagination, the brilliancy of their speech, the boldness of their enterprises, the striking success attending the risks which they incur, fix upon themselves the wondering gaze of the spectators. None of the inhabitants of the district have arisen to prominence. They are regarded as ordinary persons. Their lives are spent amid lowly surroundings. They never soar aloft. They move about on the rocky, dust-laden ways of life. If they chance to arise above the humblest plane, they make an unnoticed ascent to some nearby goal. They are looked upon as talentless beings.

Favorable conditions do not forever abide in human society. Harsh, soul-testing times come. The men who had won the admiration of their fellows are unable to bear the threatening hardships. They slink away to places where life is easier. The mediocre individuals remain, and honorably and cheerfully bear the trials which come to the land where they have spent their lives. One of the purposes of human existence is to teach mankind that the possession of extraordinary gifts does not necessarily fit an individual to endure the stern adversities of this world. Those who have a few talents and use them well may remain steadfast and thereby bring honor to themselves, when their more gifted compeers have flinched on the approach of affliction.

Liverpool. JOHN E. COTTAM.

THURSDAY, JANUARY 20, 1921.

## EDITORIAL:

## EFFICIENCY OF THE RELIEF SOCIETY.

[In yielding our editorial space to the following communication, it is a pleasure to record the progress of the work of the women in the European mission. Of all the auxiliary associations of the Church none occupies so distinguished and highly-respected a place as the Relief Society—the oldest organization of its kind, not only in the Church, but of women, associated together for such a purpose, in all the world. Truly the prophet of the Lord was inspired when he organized this society in 1842, that has grown to such greatness, influence and power for good. Not only in Zion are its activities recognized and employed for the welfare of women; but throughout all the missions, wherever a branch of the Church is, the Relief Society has soon come to render its invaluable assistance in the care, comfort and enlightenment of the members. No society appeals more to the sympathetic support of kindly and charitably disposed people. None has ever been more potent in the distribution of its beneficence, both spiritual and material. It is a pleasure to uphold and endorse every effort of its officers made in furtherance of its great mission among women.—Editor].

### ADDRESS OF THE PRESIDENT.

To the Officers of the Relief Society of the European Mission:

Dear Sisters:—As it is not possible for me to visit the societies as often as I should like to, I desire to extend, at the beginning of the New Year, my very best wishes to all my sisters and to discuss with the officers a few things pertaining to the Relief Society work of the mission. In past years the work done has been quite wonderful. The achievements of the present are almost beyond our anticipation and we believe that the future still holds for us a record of greater achievements, in actual work and in methods adopted to attain our chief aim, of developing a more perfect and abiding faith in God and a greater love for one another.

The Relief Society of the Church was organized by the Prophet Joseph Smith, March 17, 1842, in the city of Nauvoo, Illinois, for philanthropic purposes and to develop in woman the highest type of spiritual and mental growth.

Among the instructions then given by the Prophet were the following: "You are to visit the widows and the fatherless and

keep yourselves unspotted from the sins of the world; look after the wants of the poor, search after objects of charity and administer to their needs; assist in strengthening the morals and virtues of the community. All difficulties which might and will cross your way must be surmounted, though the soul be tried and the heart faint. This organization should be built up in a most high and acceptable manner. Its members hold sacred in their keeping the character of their sisters. You must observe the law of God that the blessings of heaven may rest down upon you. Be mothers in Israel, patterns of virtue. If you do this it is the privilege of every member to live long and enjoy health."

Every society with its officers is under the supervision of the local branch, conference or mission authorities of the Church. They should be kept fully organized. When a change takes place notice should be sent to the proper headquarters at once. Officers are chosen for their fitness and should be women who honor the Sabbath day, attend to their prayers, observe the Word of Wisdom, and strive to keep all of the laws of God.

## Duties of Officers.

The President: It is the duty of the president to supervise the spiritual labors and business affairs of her Society. Special officers' meetings should be held often to plan the work. She presides over these and all meetings unless she designates one of her counselors to do so. It is always wise and safe to counsel with one another upon most subjects, and in matters of importance always consult the presiding authority of your branch, conference or mission. When a president or other officer finds it impossible to attend meetings for a length of time she should be willing to resign: thus permitting others who can be present to do the work, unless after consulting proper authority it is decided otherwise. She with her counselors should visit as much as possible with those under their care and supervision. She should have a voice in the selection of her counselors and other officers unless the priesthood have taken the matter into their hands. In the absence of the president the first counselor should call the meetings to order at the appointed time. In her absence the second counselor, and so on through the list of officers. If all the officers are absent a member may move that the meeting be called to order and a temporary chairman and secretary be chosen. The president must see that the secretary's minutes are properly recorded, and that the treasurer's accounts are properly kept.

The Counselors are to take part in all business discussions and programs, and preside in the absence of the president; to act upon committees; to assist in entertaining visitors; to prepare for any special or social function, which may concern the organization, as the president may direct. They should visit the president and ascertain whether or not there is anything that they

can do to assist her. In this relation maintain a spirit of kindness and love, and where your president renders a decision support and sustain her. Never be guilty of criticising her or one another or allowing others to do so.

The SECRETARY should attend all meetings, and take brief minutes which record the business and vital discussions; and confer often with the president. System, order and regular methods should mark her labors. When she is unable to attend she should see that her assistant, or some one qualified, is there to take her place. Minutes are the history of an organization, and should be treated as a sacred trust. They should never be taken on slips of paper that are likely to be lost, but should be written in a pencil note-book and copied as soon as approved. Never allow minutes to be left lying around carelessly. The retiring secretary should at once turn over her minutes, both note-books and record books, to her successor. In copying minutes, a margin of one inch, on the left hand side of the page, provides a convenient space for marking important events or history of your organization. Only motions which are carried should be recorded. When discussions concern unfinished business, it is well to note them so that they may come up at a later date or meeting. If important speakers are present, note the topics treated, as well as the names and titles of the speakers. All annual reports should be promptly prepared and forwarded as required.

The TREASURER should be capable of keeping accounts, and use extreme care in all her transactions, and understand that money gathered for any one purpose should not be used for any other. A written order from the president, countersigned by the secretary, is the only voucher which the treasurer should accept.

TEACHERS may be appointed according to the requirements of the district in which they labor. They should be faithful, efficient and capable sisters. The teachers should visit every home in their districts at least once a month. It is necessary to have a well-developed, cheerful, and spiritual presence for visits to the sick; and where death occurs let your conversation be comforting. In visiting people who need assistance, try to provide for them by discerning their need before they can make it known. Let your conversation be tactful and directed towards principles of the gospel. Always go forth with the thought that "It is better to give than to receive," and that "He that gives to the poor lends to the Lord." If on any occasion you are not received kindly in the home, remember that you are working in the cause of the Master, and that He was ever ready to overlook unkindness.

OTHER OFFICERS, such as choir leader, organist and librarian, should be appointed who will perform the duties appertaining to such offices.

MEMBERSHIP: Women of good character of all ages, whether members of the Church or not, are eligible to membership. They

must be recommended by some member of the association, and received into the association by the members present.

GUIDE WORK: A course of study is outlined in the Relief Society Magazine, a part of which could be used with profit in all our societies. These lessons have been given much careful and prayerful consideration. At least one copy of this magazine should be taken in every society, that you may thus keep in touch with the advice and instructions of your head officers. This will help you select the course you had best adopt.

ANNUAL DAY: The seventeenth day of March is Annual Day, and as far as possible every society should meet on that day and review the purpose of their organization, and enjoy themselves spiritually and socially. An annual fee is due and collected from each member at this time, for the purpose of defraying general expenses. In the United States it is sent to headquarters; but in this mission it is retained in the branch society unless otherwise directed. The annual fee here is sixpence.

It would take considerable time and space to compute the amount of funds gathered and disbursed by our sisters, and it would be impossible to measure their acts of charity and good works. All this has been done with the spirit of love, exemplifying the charge of the Master, "Freely give as ye have freely received."

It is my desire to be helpful and of real service to you, and I ask your co-operation that we may realize our highest hopes in the important labor of the Relief Society committed to our care. Praying the Lord to bless you abundantly,

I am your sister, faithfully,

LUCY E. W. SMITH,

President of the Relief Societies of the European Mission.

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## AN EXPERIMENT ON CAFFEINE.

[THIS new experiment on the effect of caffeine citrate upon mental activity seems to the editors of the *Era* very important. Many have believed that the effect of stimulants is the same both on the higher and the lower brain centers. We are here shown by actual test, and through scientific experiment, for the first time, so far as we know, that what stimulates the lower brain activity may greatly interfere with, if not completely eliminate, the higher. That is what the drug caffeine does. Therefore, when you are about to drink the next portion of caffeine stop and reason; ask yourself whether you will be a thinker or a mere fusser.

The Word of Wisdom given to Latter-day Saints promises that all who refrain from hot, strong and stimulating drinks, coffee, tea, and other beverages containing caffeine, and from wine and nicotine, "shall find wisdom and great treasures of knowledge, even hidden treasures." This very important experiment by Dr. Snoddy, confirms the fact and teaches us how this promise may come about very naturally, in one way, at least—by men refraining from stimulants (caffeine and those of like

nature) that greatly interfere with mental activity involving the higher functions of the brain, and requiring that deliberation and analysis, necessary to important mental work.—Editors, *Improvement Era*].

During the Spring of 1920, the Department of Psychology in the University of Utah devised a set of experiments to show the effect of caffeine upon mental activity. It is a matter of common knowledge that tea, coffee, coca cola, and many other stimulants and beverages contain caffeine. A number of experiments have been of little value, largely due to the failure of the experimenters to properly isolate the mental activities concerned.

Our own experiment was carefully planned so as to reveal the effect upon two sorts of mental activities—(1) those functions carried out by the high brain centers, and (2) those involved in the functioning of the low brain centers. It will be of value to the layman to know that the mental activities dependent upon the functioning of the high brain centers are those that function in sustained and deliberate thought, such as is characteristic of one's mental activity during the solution of a difficult problem; while those functions, dependent upon the activity of the low brain centers, are of the automatic character, such as the simple addition of numbers in the case of an individual highly skilled in adding numbers, or the carrying out of any muscular act involving no mental discrimination or deliberation.

Our results showed conclusively that the effect of the caffeine was to retard or inhibit the functioning of the high brain centers and thus retard or interfere with concentrated or deliberate thought; while the effect upon the low brain centers was clearly that of stimulation or exaltation of functioning. This means that any activity which is of the much practiced or automatic sort would be stimulated and consequently much speeded up by the effect of caffeine, while that mental activity involving deliberation or analysis would be very greatly interfered with if not completely eliminated.

It is of great interest to observe that during the experiment the subjects who participated expected to find all of their mental functions greatly stimulated, while the results of the experiment clearly indicate that many of the important functions are almost wholly suppressed. The fact of stimulation, however, with the consequent false opinion of the subject, is interesting because it clearly shows why many of the users of caffeine continue its use. Another point along this line is also of interest. One phase of our experiment introduced a considerable amount of excitement. The results showed that this excitement had the same effect, although to a lesser extent, as the caffeine itself. From this one can see that the effect of the caffeine is to produce a kind of excitement,—the very sort of thing which common experience shows us not to be desirable when it is necessary to do an important piece of mental work.

The results also indicate that those who had had a considerable amount of adaptation to the use of caffeine were not so much affected as those who had not been in the habit of using the drug in any form; although it is worth while to note these habituated people were always very much more affected than they thought they would be. The experiment indicates that a certain amount of adaptation takes place through the repeated use of the drug over a long period of time, yet this adaptation is considerably less than the average person is likely to believe, and in some cases is scarcely discernible.

University of Utah. GEORGE S. SNODDY, PH. D.

## SUNDAY SCHOOL SOCIAL.

GREAT was the pleasure and encouragement given the officers and teachers of the Hull branch Sunday-school, due to the signal success of their annual Christmas social for the children, held at the regular meeting rooms in Forrester's Hall. A sumptuous tea was served to one hundred and twenty-five children and adults, after which "Father Christmas" visited the children and distributed many interesting and useful gifts among them. An address of welcome was given by Superintendent G. H. Norman to both saints and visitors. He briefly and very aptly portrayed the value of the Latter-day Saints' Sunday-school, and the system of providing for both children and adults so that all might become conversant with the gospel principles. He extended a very hearty invitation for all to join in the joys of learning the sacred things which God has revealed, as well as those of a social character. President Arthur H. Taylor briefly spoke on the social requirements of mankind, and of the means the Lord has provided for their development. Talent in the program was abundant, and a variety of games were indulged in. Surely the Hull Sunday-school could desire no better spirit than was manifest at this social. All present were delighted, all were satisfied, and all were companions in the Yuletide spirit. Certainly this spells success, the crown of untiring effort, deserved by the diligent corps of officers and teachers. We have already experienced results from the good accomplished.

JAMES S. SMITH.

## FROM THE MISSION FIELD.

**Baptisms.**—Thursday, December 30, 1920, at Deseret, a baptismal service was held, when two candidates were baptized by Elder Harvey D. Hansen, and immediately after confirmed.

**Open-air Meetings.**—Some unusual open-air meetings were held

January 9th, 1921, in London at Clapham Common, Hyde Park and Finsbury Park. President George Albert Smith attended the two latter. The crowd at Hyde Park was very large and attentive, but the one at Finsbury Park was rather boisterous.

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**Appointments.**—Elder Leigh W. Clark, from London, January 1st, 1921, is appointed traveling elder in the Sheffield conference.

Elder Alvin G. Lovell, from London, January 1st, 1921, is appointed traveling elder in the Sheffield conference.

Elder Claudius Warren Hinckley, from London, January 1st, 1921, is appointed traveling elder in the Manchester conference.

Elder Richard Williams, Jr., from London, January 1st, 1921, is appointed traveling elder in the Bristol conference.

Elder Gomer O. Thomas, from London, January 1st, 1921, is appointed traveling elder in the Bristol conference.

Elder Miner Grant Prisbrey, from London, January 1st, 1921, is appointed traveling elder in the Leeds conference.

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**Reorganized.**—On Sunday, the 9th of January, 1921, at Holloway, London, Presidents George Albert Smith and James Gunn McKay reorganized the Holloway branch presidency with the following officers: Alfred Willmott, president; Nathan Lee and Alfred J. Willmott, counselors, and William H. Rawlings, clerk.

The Hyde branch was reorganized Sunday, January 9th, 1921: Walter Roberts, president; Thomas Beverley and Norman Thompson, counselors; Sarah Allsop, organist; Emma Smith, clerk. Sunday-school: Titus Townsend, superintendent; Joseph E. Beverley and Alfred Smith, assistants; Emma Smith, secretary and treasurer; Sarah Allsop, organist. Relief Society: Elizabeth Cooper, president; Florence Allsop and Edith Holt, counselors; Mary Holt, secretary and treasurer. Mutual Improvement Association: Emeline Cooper, president; Maud Thompson and Bertha Hardman, assistants; Edith Holt, Jr., secretary and treasurer.

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**Branch Conference.**—Sunday, January 2nd, 1921, a branch conference was held at Clayton, Leeds conference. President Leonard H. Whipple, and Elder William Naylor were present. Two services were held which were well attended by all saints and many friends. The branch needs were carefully considered and instructions given for the betterment of the organizations. President Edgar Balme reported the branch in good condition, and gave a very timely discourse, Sister Maria Wood, president, reported the Relief Society in a most healthy condition, spiritually and financially. President Whipple and Elder Naylor delivered doctrinal discourses that were highly appreciated by the saints. The Spirit of the Lord was abundantly manifest at both meetings.

A meeting of the branch presidents of the Nottingham conference was held at Unity hall, Derby, January 1st, 1921; all the branches were well represented. Each president bore a strong testimony, telling of prosperity and the blessings of the Lord to them through the past year, and expressed a strong determination to serve Him this new year. Valuable instructions were given by President Virgil B. Stallings. The meeting was followed by a social given by the Sunday-school of the Derby branch. A splendid tea was served to seventy guests, after which was given a musical program, followed by games for the children. Five bibles were presented to the five children holding the best record of attendance for the past year. They were given by a teacher of their Sunday-school class. An enjoyable time was had by all present.

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**Socials.**—A social was held at the Eastwood branch of the Nottingham conference on December 18th, 1920, forty-five persons being present. A pleasing program was arranged, consisting of recitations, songs, etc. A short speech was given by President Virgil B. Stallings. Two guessing games were enthusiastically entered into by young and old. Enjoyable refreshments were served by the sisters of the branch. Proceeds from this social amounted to £1 5s. 9d., which were used for buying prizes for the Sunday-school children. At the close, everyone felt an enjoyable evening had been spent.

The Darlington branch Sunday-school held a social on January 3rd, 1921, which was well attended by members and friends. An enjoyable evening was spent with songs, recitations, games, etc., refreshments were served, everybody truly enjoying themselves.

The Dublin Sunday-school held their annual party and prize distribution on Wednesday, January 5th, 1921. There was a very fine attendance. A varied program was rendered, refreshments were served, and twenty-four prizes were distributed to all scholars under fourteen years of age, for good attendance during the year 1920.

A social was given by the Stroud Relief Society, Bristol conference, on January 5th, 1921. A program of songs, readings, recitations, and games was enjoyed by all present. Refreshments were provided by the sisters and appreciated. The fund that was raised during the evening went to replenish the society's treasury.

On December 31st, 1920, the North London M. I. A. gave an entertainment at Deseret. Two one-act plays were presented and received very well by the audience. Refreshments were sold, and the proceeds went to fill up their treasury. The officers worked hard and the entertainment was a success.

The St. Albans' Sunday-school and Relief Society gave the children a Christmas tree and social on January 3rd, 1921. All

the children were given presents and enjoyed the program of songs, games, instrumentals, etc. The officers were rewarded for their efforts by seeing all heartily enjoy themselves.

The North London Sunday-school gave the children a party at Deseret on January 8th, 1921. A program was rendered, refreshments were served and presents were given to all the children.

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## GRAND TETON.

Salaam! Stark peak, with heaven-piercing shaft!
Upon thy summit storm-winds find a home,
And through the cold, pure air-lanes eagles pass
To perch their eyries on thy granite dome.
Up-flinging thy hoar head among the clouds,
The cheap and noisy company of men
Thou hast disdained. Thy austere solitude
Proclaims a cosmic truth beyond the ken
Of human mind: the great infinitude
Of God's creative might. Thy baffling walls,
By age-old tools of wind and storm planed smooth,
Forbid man's trespass when adventure calls.
So standest thou, a prophet, gray, aloof.
When thou wert carved the gods of grandeur laughed.
Salaam! Stark peak, with heaven-piercing shaft!

Paris, Idaho. FLOYD R. BARBER.

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## DIED.

DICKENSON.—Saturday, December 25th, 1920, funeral services were held for Joseph Emmanuel Dickenson, son of President John Dickenson. at the residence, Old Shildon, and were conducted by President Randall.

ORMONROYD.—Aquila Ormonroyd, August 4th, 1920, at Nelson. He was a very good friend of the elders, and entertained them many times. His wife is a faithful member of the Nelson branch.

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